4:Grajdanzev--174-175 S-4 (no date) 1942 Formosans
116, 164, 177, 548

"Before the coming of the Japanese. prostitution was practically unknown (1). In [175]

1 Franck, H. A., Glimpses of Japan and Formosa, 1924. pp. 178-181. The author quotes also the testimony of a Spanish missionary who spent many years in Formosa.

1938 out of 45, 582 examinations of licensed prostitutes by the police 4. 26 per cent were found to be victims of these diseases (2). Beside these licensed prostitutes (who do their

2. The officials mention that in Japan only 2.15 per cent of the prostitutes are infected.

part in contributing to the state treasury) there are an unknown number of unlicensed prostitutes who from times to time are caught and examined by the police. In 1938 more than one thousand of these were examined, 31.6 per cent of whom were infected. The difference between these two groups is explained very simply: those among the licensed who cannot be cured enter the ranks of the unlicensed."

15: U.S. Navy --21 [6] (no date) 1944 Formosans
116, 548, 563

"Japanese men very rarely legalize relations with Formosan women. So great is the antipathy toward intercourse with Formosans that the Japanese preferred to import girls from Japan Proper and Korea for the licensed quarters and cafes and dancehalls which once flourished."

15: U.S. Navy --26 [9] (no date) 1944 Formosans
116, 732, 759, 548, 874, 177.73 Japanese
636.73

"Schools for the blind, the deaf, and the dumb are maintained at Government expense at Taihoku and Tainan. In addition to instruction in Braille, pupils are taught various skills, of which the most important are weaving, chiefly of panama hats, and massage. Graduates of the school who have passed the required masseur's examination are licensed to practice, and are assigned districts or routes over which they go every evening from nightfall until midnight, with a whistle or pipe and a tune peculiar to each masseur. They travel, both men and women, in pairs or with a small child or elder person as a guide. Many are not wholly blind, but qualify to practice. Sometimes they work at home or in shops at various tasks during the day, making the evening work as a masseur a supplementary livelihood. Many Chinese hotels or lodging houses have masseurs regularly employed. A certain amount of illegal solicitation for prostitution is carried on by them as well as by the masseurs who travel a regular beat through the city streets."

587 586 Second marriages are usually looked down upon, but in order to perpetuate the family line a childless widow may marry again. Divorce, although the rate has been increasing in recent years because of financial difficulties and the growing independence of women, is not as serious a problem in Formosa as it is in the United States. Formosa's divorce rate in 1953 was as low as 0.45 per 1,000 population, as compared with a rate of 2.48 per 1,000 population in 1951 in the United States.[15] For good or ill, a popular adage that a virtuous woman does not marry twice is often repeated, and a divorcee rarely finds opportunity for a second marriage.

582 The average age at which men and women marry is reported to be rising. Among young men of urban areas, marriage is often delayed because of financial difficulties. The adoption of daughters often poses a social problem. 597 548 The old notion that a daughter may be bought or sold like a commodity remains among some uneducated people. Although the purpose of such adoptions may be that of securing a young companion or maintaining the family lines,

15. United Nations, Demographic Yearbook, 1953, New York, 1953, pp. 276-77.

597 many people adopt girls to be employed as
548 servants and, in a few extreme cases, adopt several girls in order to derive profit from their prostitution. A recent household registration indicates that there are about 135,000 adoped daughters on the island, of which abdut 100,000 are said to have been adopted for the purposes mentioned above. They are less
597 daughters than bonded servants, and may be sold or traded frequently and forced to serve in cafes or to engage in prostitution.[16] Many cases of incest and abduction and suicide pacts involve young women who have been "adopted" in this manner and innocently cause the disintegration of a household. Recommendations, however, are being made for correction of this abuse.[17]

V. FAMILIAL SETTING OF THE ABORIGINES[18]

596 Family cohesion within aboriginal families is probably as strong as that in Formosan families.

16. Hsin-she-hui Yüen-k'an [New Society Monthly], VII, 7, Taipei, July 1955, pp. 1-28.
17. Ibid.
18. Sainosuke Fujiksaki, Taiwan no banzoku [Savage Tribes of Taiwan], Tokyo, Kokushi kankokai, 1936, Part II, Chapter 4; Part IV, Chapter 4; Part V, Chapter 2; and Part IV, Chapter 3.